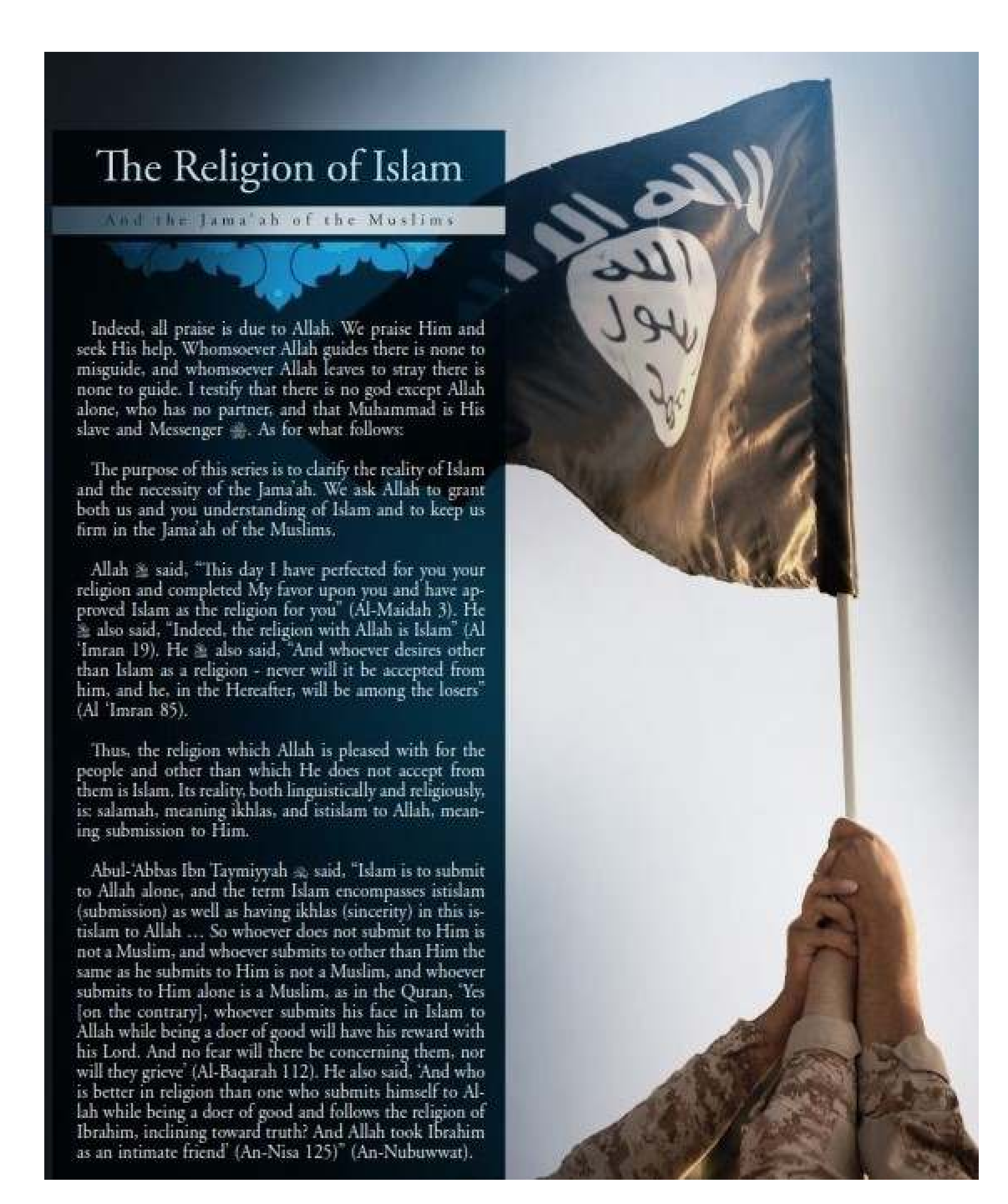


The Religion of Islam

And the Jama'ah of the Muslims

Indeed, all praise is due to Allah. We praise Him and seek His help. Whomsoever Allah guides there is none to misguide, and whomsoever Allah leaves to stray there is none to guide. I testify that there is no god except Allah alone, who has no partner, and that Muhammad is His slave and Messenger ﷺ. As for what follows:

The purpose of this series is to clarify the reality of Islam and the necessity of the Jama'ah. We ask Allah to grant both us and you understanding of Islam and to keep us firm in the Jama'ah of the Muslims.

Allah ﷻ said, "This day I have perfected for you your religion and completed My favor upon you and have approved Islam as the religion for you" (Al-Maidah 3). He ﷻ also said, "Indeed, the religion with Allah is Islam" (Al 'Imran 19). He ﷻ also said, "And whoever desires other than Islam as a religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers" (Al 'Imran 85).

Thus, the religion which Allah is pleased with for the people and other than which He does not accept from them is Islam. Its reality, both linguistically and religiously, is: salamah, meaning ikhlas, and istislam to Allah, meaning submission to Him.

Abul-'Abbas Ibn Taymiyyah ﷺ said, "Islam is to submit to Allah alone, and the term Islam encompasses istislam (submission) as well as having ikhlas (sincerity) in this istislam to Allah … So whoever does not submit to Him is not a Muslim, and whoever submits to other than Him the same as he submits to Him is not a Muslim, and whoever submits to Him alone is a Muslim, as in the Quran, 'Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve' (Al-Baqarah 112). He also said, 'And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Ibrahim, inclining toward truth? And Allah took Ibrahim as an intimate friend' (An-Nisa 125)" (An-Nubuwwat).

RELIGION OF ISLAM

Indeed, all praise is due to Allah. We praise Him and seek His help. Whomsoever Allah guides there is none to misguide, and whomsoever Allah leaves to stray there is none to guide.

I testify that there is no god except Allah alone, who has no partner, and that Muhammad is His slave and Messenger (صلى الله عليه و سلم). As for what follows:

The purpose of this series is to clarify the reality of Islam and the necessity of the Jama'ah. We ask Allah to grant both us and you understanding of Islam and to keep us firm in the Jama'ah of the Muslims.

Allah (سبحانه وتعالى) said,

"This day I have perfected for you your religion and completed My favor upon you and have approved Islam as the religion for you"
(Surah Al Maidah 5:3)

Allah (سبحانه وتعالى) also said,

"Indeed, the religion with Allah is Islam"
(Surah Al 'Imran 3:19)

Allah (سبحانه وتعالى) also said,

"And whoever desires other than Islam as a religion – never will it be accepted from him, and he, in the Hereafter, will be among the losers"
(Surah Al 'Imran 3:85)

Thus, the religion which Allah is pleased with for the people and other than which He does not accept from them is Islam. Its reality, both linguistically and religiously is: salamah, meaning ikhlas, and istislam to Allah, meaning submission to Him.

Taken from the book An-Nubuwwat by Ibn Taymiyyah as follows:

Abul-'Abbas Ibn Taymiyyah (رحيم الله) said,

"Islam is to submit to Allah alone, and the term Islam encompasses istislam (submission) as well as having ikhlas (sincerity) in this istislam to Allah …

So, whoever does not submit to Him is not a Muslim, and whoever submits to other than Him the same as he submits to Him is not a Muslim, and whoever submits to Him alone is a Muslim,

Allah (سبحانه وتعالى) said,

'Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve'
(Surah Al Baqarah 2:112)

Allah (سبحانه وتعالى) also said,

'And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Ibrahim, inclining toward truth? And Allah took Ibrahim as an intimate friend'
(Surah An Nisa 4:125)"
(An-Nubuwwat)

Abul-'Abbas Ibn Taymiyyah (رحيم الله) also said,

"The Islam which is the religion of Allah and for which He revealed His books and sent His messengers … is that the slave surrenders to Allah, the Lord of the creation, submitting (istislam) to Him alone without making any partners for Him, and becoming exclusively for Him (salamah) such that he takes Him as his deity without taking other than Him as a deity, as is clarified by the best of speech and the main pillar of Islam, the testimony of 'la ilaha illallah.' And it has two opposites: kibr [haughtiness] and shirk.

Narrated by Abdallah Ibn Amr (رضي الله عنه) that,

Nuh (عليه و سلم) ordered his sons with 'la ilaha illallah' and subhanallah,' and forbade them from arrogance and shirk
(Ahmad)

This is because the one who is too haughty to worship Allah does not worship Him and therefore does not submit to Him, and the one who worships Him and also worships other than Him is making partners for Him and he is therefore not exclusively for Him. Rather, he has shirk towards Him. And the word 'Islam' comprises both istislam and salamah, meaning ikhlas"
(Al-Fatawa)

Abul-'Abbas Ibn Taymiyyah (رحيم الله) also said,

"and both the mustakbir [the haughty person who does not worship Allah] and the mushrik are not Muslims"
(An-Nubuwwat)

Thus, a person cannot be a Muslim except by adhering to Islam in both of these aspects, so whoever doesn't submit to Allah – such as one who abandons all actions or forcefully resists some of the manifest, mutawatir ruling is nothing but a kafir, and whoever isn't exclusively for Allah – such as one who worships the prophets and the righteous, whether blindly following others or having misunderstandings – is nothing but a mushrik, even if he prays, fasts, and claims that he is a Muslim.

These realities are manifested by the testimony of “la ilaha illallah.”

Abul-‘Abbas Ibn Taymiyyah (رحيم الله) said,

“The ‘ilah’ is the one who is worshiped and obeyed” deserving so
(Taysir Al Aziz Al Hamid Fi Sharh Kitab Al Tawhid)

Thus, there is none deserving worship or obedience except Allah. This statement encompasses the meanings of both salamah and istislam, and it is the da’wah of all the prophets and messengers to their peoples and nations.

Abul-‘Abbas Ibn Taymiyyah (رحيم الله) said,

“The word ‘Islam’ has two meanings.

The first is the common religion The Sahabah (رضي الله تعالى عنهم) had consensus that there is no Islam without submission, so they made takfir of the one who abandons the prayer due to laziness, as he is one who has completely abandoned action.

They also made takfir of which He sent all the prophets with – to worship Allah those who withheld the zakah, as they had resisted with alone, not making any partners for Him – as the texts of the Book and the Sunnah indicate that their religion was the same.

The second meaning is that which Muhammad (صلى الله عليه و سلم) was specified with … And it (i.e. Islam) has two levels. The first level is those words and deeds manifested externally, and they are the five pillars. The second level is that this manifestation conforms with one’s interior”
(Al-Fatawa)

These five pillars, which represent the reality of Islam in speech and action, both outward and inward.

Narrated by Ibn Umar (رضي الله عنه) that,

Allah's messenger (صلى الله عليه و سلم) through his statement,

"Islam has been built upon five matters: Testifying that there is no god but Allah and that Muhammad is His messenger, establishing the prayer, giving the zakah, performing hajj to the sacred house, and fasting Ramadan"
(Bukhari & Muslim)

Narrated by Ibn Umar (رضي الله عنه) that,

Allah's messenger (صلى الله عليه و سلم) through his statement,

"Islam has been built upon five matters: Making tawhid of Allah…"
(Saheeh Muslim)

Narrated by Ibn Umar (رضي الله عنه) that,

Allah's messenger (صلى الله عليه و سلم) through his statement,

"Islam has been built upon five matters: Worshiping Allah and disbelieving in anything [worshiped] besides Him…"
(Saheeh Muslim)

Thus, the Islam with which the Shari'ah of Muhammad (صلى الله عليه و سلم) was specified was not an Islam without salamah and istislam to Allah. Rather, the five pillars were legislated so that the individual could become exclusively for Allah and submit to Him by adhering to tawhid, following the Messenger (صلى الله عليه و سلم), and performing the pillars.

Ishaq Ibn Rahawayh (رحيم الله) said,

“The Murjiah went to extremes to the extent that one of their statements became, ‘Whoever abandons the prayer, the fast of Ramadan, the zakah, the hajj, and abandons all other obligations, without denying their obligatory status, we do not make takfir of him and his matter is deferred to Allah thereafter since he acknowledges [the obligatory status of these deeds].’ These are the Murjiah concerning whom there is no doubt”
(Masail Harb Al Kirmani)

Furthermore, Allah has clarified the relationship between salamah and istislam in many ayat in His book, including His command to fight the mushrikin.

Allah (سبحانه وتعالى) said,

“But if they repent, establish prayer, and give zakah, then they are your brothers in religion; and We detail the verses for a people who know”
(Surah At Tawbah 9:11)

After reciting this ayah,

Al Fudayl Ibn ‘Iyad (رحيم الله) said,

“Allah (سبحانه وتعالى) has made repentance from shirk be both through speech and action, via the establishing of prayer and the offering of zakah.

The people of Ray [those who prefer their opinions to many ahadith of the Prophet (صلى الله عليه و سلم) said,

‘neither the prayer nor the zakah nor any of the obligatory deeds are from Iman,’

Thereby fabricating a lie against Allah (سبحانه وتعالى) and opposing His Book and the Sunnah of His Prophet (صلى الله عليه و سلم). If it were really as they claim, Abu Bakr (رضي الله عنه) would not have fought the apostates!”
(As-Sunnah – ‘Abdullah Ibn Ahmad)

The Sahabah (رضي الله تعالىٰ عنهم) had consensus that there is no Islam without submission, so they made takfir of the one who abandons the prayer due to laziness, as he is one who has completely abandoned action.

They also made takfir of those who withheld the zakah, as they had resisted with force an obvious and clear-cut law of the Shari’ah. The extreme Murjiah opposed them in this (in that there is no Islam without submission), thus they were unaware of the reality of the Islam Allah is pleased with as a religion for the people.

Likewise, the Sahabah (رضي الله تعالىٰ عنهم) had consensus that there is no Islam without salamah, so they made takfir of the category of apostates who went back to worshiping idols – and they were idols that had been made in the image forms of the righteous – and they did not consider any of the following to be impediments for making takfir of the individuals:

The peoples' recent withdrawal from Jahiliyyah, the emergence of liars claiming prophethood, or the usurping of the Muslims' lands by the apostates resisting zakah with force. The modern-day Jahmiyyah opposed them in this.

Narrated by Uthman (رضي الله عنه) that,

The Messenger (صلى الله عليه و سلم) said:

"Whoever dies knowing 'la ilaha illallah' will enter Jannah"
(Saheeh Muslim)

Thus, the building of Islam cannot be without these pillars, and whoever makes light of any one of these pillars, then the building could collapse on him at any moment.

If it collapses, he is to be killed in the Dunya by the sword before his torment in the Fire of the Hereafter.

Narrated by Ibn Abbas (رضي الله عنه) that,

Allah's Messenger (صلى الله عليه و سلم) said,

"Whoever changes his religion, kill him"
(Saheeh Bukhari)

The greatest of these pillars, however, is the first pillar, without which a person's Islam can never be correct, and that is the testimony of tawhid, the testimony of "la ilaha illallah," that there is none deserving worship or obedience except Allah, and it encompasses tawhid of worship, tawhid of lordship, and tawhid of names and attributes.

Abul-'Abbas Ibn Taymiyyah (رحيم الله) said,

"'La ilaha illallah' affirms that He is singled out in ilahiyyah (godhood), and ilahiyyah encompasses the excellence of His knowledge, His power, His mercy, and His wisdom.

It includes the affirmation of His benevolence towards His slaves. This is because the ilah (god) is the maluh, and the maluh is the one who is deserving of being worshiped, and the fact that He is deserving of worship is due to what He possesses of attributes which necessitate that He be the one who is loved utmost and submitted to fully"
(Taysir Al Aziz Al Hamid Fi Sharh Kitab Al Tawhid)

The testimony of "la ilaha illallah" is the testimony of believing in Allah and disbelieving in taghut, to worship Allah alone and disbelieve in all others besides Him, and it is the millah of Ibrahim (عليه و سلم) whom we were commanded to follow and who said to his people,

Allah (سبحانه وتعالى) said,

"Indeed, we are innocent of you and whatever you worship besides Allah. We have disbelieved in you, and there has manifested between us and you animosity and hatred forever until you believe in Allah alone"
(Surah Al Mumtahanah 60:4)

Imam Muhammad Ibn 'Abdil-Wahhab (رحيم الله) said,

"[Islam] is to submit to Allah with tawhid and obedience, and to disavow shirk and its people"
(Thalathatul-Usul)

Thus, it is salamah and istislam.

An individual cannot be a Muslim without worshiping Allah alone and disbelieving in all others worshiped besides him, as clarified by the hadith of the five pillars:

Narrated by Ibn Umar (رضي الله عنه) that,

Allah's Messenger (صلى الله عليه و سلم) said,

"Islam has been built upon five matters: Worshiping Allah and disbelieving in anything [worshiped] besides Him"
(Saheeh Muslim)

So, there is no Islam without worship of Allah (istislam) and there is no Islam without disbelieving in the taghut (salamah). An individual is not saved from the filth and impurity of shirk and its people as long as he does not disbelieve in the tawaghit of his era, their shirk, and those who commit this shirk, such as the apostate partisans of democracy, nationalism, and manmade laws.

Included among them are the candidates and voters in the elections and referendums from the so-called "Islamic" parties, as well as those who refer to the courts of manmade laws for judgment under the pretext of maslahah and necessity.

Also included are the soldiers and supporters of taghut such as their military recruits and "scholars." Also included is the "Murtadd Brotherhood" group and its parties, factions, and sister organizations, which have denied tawhid, the Shari'ah, wala and bara, and jihad, and have resisted adhering to these tenets, mocked them, waged war against them, and supported the Crusaders and the tawaghit in waging war against them.

Rather, it is obligatory on the Muslim to manifest his disbelief in all of these apostates as much as he is able to, with his pen and tongue, and his sword and spear, thereby following the two khalils of Allah (Muhammad (صلى الله عليه و سلم) and Ibrahim (عليه و سلم), may the best of blessings and peace be upon them both, and it is Allah's help that is sought, reliance is upon Him, and there is no power or might except by Allah.

We clarified that the reality of Islam linguistically and religiously is salamah, meaning ikhlas, and istislam, meaning submission to Allah. And from that which is compulsory on an individual to know is that Allah (سبحانه وتعالى) has obligated upon the people – both as groups and individuals – salamah and istislam.

So He made it obligatory upon them to rule by His law alone, seek His judgment alone, take to account anyone who breaks His law, and fight anyone who resists any part of it, such that they fight all the people on account of this religion over both of these meanings – salamah and istislam – and do not leave off fighting them for as long as they do not willingly adhere to the laws of Islam, unless they forcibly accept the jizyah and submit to the rule of Islam (if they are from those from whom jizyah may be taken).

Allah (سبحانه وتعالى) said,

"And when the sacred months have passed, then kill the mushrikin wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful"
(Surah At Tawbah 9:5)

Allah (سبحانه وتعالى) also said,

"But if they repent, establish prayer, and give zakah, then they are your brothers in religion; and We detail the verses for a people who know"
(Surah At Tawbah 9:11)

Allah (سبحانه وتعالى) also said,

“Fight them until there is no fitnah and the religion is for Allah. But if they cease, then there is to be no aggression except against the oppressors”
(Surah Al Baqarah 2:193)

Allah (سبحانه وتعالى) also said,

“And fight them until there is no fitnah and the religion is completely for Allah. And if they cease - then indeed, Allah is Seeing of what they do”
(Surah Al Anfal 8:39)

Allah (سبحانه وتعالى) also said,

“Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of taghut. So, fight against the allies of Shaytan. Indeed, the plot of Shaytan has ever been weak”
(Surah An Nisa 4:76)

Allah (سبحانه وتعالى) also said,

“Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Book - [fight] until they give the jizyah willingly while they are humiliated”
(Surah At Tawbah 9:29)

And the Prophet (صلى الله عليه و سلم) commanded to fight the people until they adhere to the manifest pillars of Islam.

Narrated by Mu'adh Ibn Jabal (رضي الله عنه) that,

The Prophet (صلى الله عليه و سلم) said,

"Indeed, the head of the matter is to testify that there is no god but Allah, alone and without partner, and that Muhammad is His slave and messenger. The foundation of this matter is to establish the prayer and give the zakah, and its peak is jihad in the path of Allah. I have been commanded to fight the people until they establish the prayer, give the zakah, and testify that there is no god but Allah, alone and without partner, and that Muhammad is His slave and messenger. If they do so, they have found refuge and protected their blood and wealth, except by its right, and their reckoning is upon Allah"
(Ahmad)

Narrated by Ibn Umar (رضي الله عنه) that,

The Prophet (صلى الله عليه و سلم) also said:

"I have been commanded to fight the people until they testify that there is no god but Allah and that Muhammad is Allah's messenger, and they establish the prayer and give the zakah. If they do so, they have protected their blood and their wealth from me, except by its right, and their reckoning is upon Allah"
(Bukhari & Muslim)

Likewise, his khalifah, Shaykhul-Islam Abu Bakr as-Siddiq (رضي الله عنه) gave a similar order, for Handhalah Ibn 'Ali Ibn al-Asqa' reported that Abu Bakr (رضي الله عنه) dispatched Khalid Ibn al-Walid (رضي الله عنه) and ordered him to fight the people over five matters, and that if anyone abandoned any one of the five, he should fight him over it just as he would fight over all five: To testify that there is no god but Allah and that Muhammad is His slave and messenger, establish the prayer, pay the zakah, fast Ramadan, and perform the hajj"
(As-Sunnah – al-Khallal; Tarikh al-Islam – adh-Dhahabi)

And the obligation is that the Muslims fight the mushrikin under a single banner, not divided and split into parties with neither a jama'ah nor an imam.

Allah (سبحانه وتعالى) said,

"Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly"
(Surah As Saff 61:4)

Furthermore, the single row and the consolidation of the religion do not come about without wala and bara.

Allah (سبحانه وتعالى) said,

"The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those – Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise"
(Surah At Tawbah 9:71).

Allah (سبحانه وتعالى) also said,

"And those who disbelieved are allies of one another. If you do not do so, there will be fitnah on earth and great corruption"
(Surah Al Anfal 8:73).

Allah (سبحانه وتعالى) also said,

"And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the creation"
(Surah Al Baqarah 2:251).

Allah (سبحانه وتعالى) also said,

“O you who have believed, whoever of you should revert from his religion – Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, mighty against the disbelievers; they wage jihad for the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all encompassing and Knowing”
(Surah Al Maidah 5:54).

This jama’ah which has been obligated upon the Muslims is the Qurashi khilafah that Hudhayfah Ibn al-Yaman (رضي الله عنه) was ordered to adhere to, and it is built upon pillars just as Islam is built upon pillars.

Al Harith Al Ash’ari (رضي الله عنه) said:

The Prophet (صلى الله عليه و سلم) said,

“And I command you with five matters that Allah has commanded me with: Listening, obeying, jihad, hijrah, and jama’ah, for indeed he who splits from the jama’ah so much as a hand span has removed the noose of Islam from his neck until he returns, and whoever calls by the call of Jahiliyyah is from the people of Hell.” A man said, “O Messenger of Allah, even if he prays and fasts?” He said, “Even if he prays and fasts. So, call by the call of Allah who has named you Muslims, believers, and slaves of Allah”
(At Tirmidhi)

Therefore, the Jama’ah of the Muslims which we have been ordered to cling to, adhere to, and bite onto with our molars, and without which the rule of Islam is not manifested in the land, is built upon five pillars after the pillars of Islam: Hijrah, listening, obeying, jama’ah, and jihad, and there is no listening, obeying, or jama’ah without bay’ah and an imam, there is no hijrah without iwa and nusrah (giving refuge and support), and there is no jihad without i’dad (preparation), ribat, and qital (fighting).

The rightly guided Khalifa, ‘Umar Ibn al-Khattab (رضي الله عنه) said,

“Indeed, there is no Islam except with jama’ah, and there is no jama’ah except with imarah (leadership), and there is no imarah except with obedience”
(Sunan ad Darimi).

And due to the importance of the Jama’ah of the Muslims for the manifestation of the religion of Islam, the da’wah to its pillars immediately followed the da’wah to the pillars of Islam.

Narrated by Buraydah Ibn Al Husaib (رضي الله عنه) that,

The Prophet (صلى الله عليه و سلم) said,

“Go forth and attack in the name of Allah, for the cause of Allah. Fight he who disbelieves in Allah. Attack and neither steal from the war booty, nor commit treachery, nor mutilate a corpse, nor kill an infant. When you meet your enemy from the mushrikin, call them to three matters and accept whichever of them they agree to and withhold from fighting them: Call them to Islam. If they agree, accept it from them and withhold from fighting them. Then call them to perform hijrah from their land to the land of the muhajirin, and inform them that if they do that then they will enjoy the same rights and have the same obligations as the muhajirin. If they refuse to perform hijrah, then inform them that they will be like the Bedouins of the Muslims; they will be subject to the rule of Allah, which the believers are subject to, and they will have no share in the war booty and spoils unless they wage jihad with the Muslims”
(Saheeh Muslim)

This was the ruling of hijrah to the city of Allah’s Messenger (صلى الله عليه و سلم) from a land whose people had embraced Islam, so how then of those who are content with residing among the mushrikin?

Narrated by Jarir Ibn ‘Abdillah (رضي الله عنه) that,

Allah’s Messenger (صلى الله عليه و سلم) said,

“The Muslims are not accountable for one who resides among the mushrikin in their lands”
(At Tabarani & Al Bayhaqi)

Allah (سبحانه وتعالى) said,

“Indeed, those who have believed and performed hijrah and fought with their wealth and lives in the cause of Allah and those who gave shelter and support - they are allies of one another. But those who believed and did not perform hijrah - for you there is no guardianship of them until they perform hijrah. And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allah is seeing of what you do”
(Surah Al Anfal 8:72).

Allah (سبحانه وتعالى) also said,

“But those who have believed and performed hijrah and fought in the cause of Allah and those who gave shelter and support - it is they who are the believers, truly. For them is forgiveness and noble provision. And those who believed after [the initial hijrah] and performed hijrah and fought with you - they are of you”
(Surah Al Anfal 8:74-75).

And due to the importance of the Jama’ah of the Muslims, the Prophet (صلى الله عليه و سلم) warned against leaving it.

Narrated by Abu Hurayrah (رضي الله عنه) that,

Allah's Messenger (صلى الله عليه و سلم) said,

"Whoever leaves obedience, splits from the Jama'ah and then dies, dies a death of jahiliyyah"
(Saheeh Muslim)

Narrated by Ibn Abbas (رضي الله عنه) that,

Allah's Messenger (صلى الله عليه و سلم) said,

"Whoever sees from his leader something he dislikes then let him be patient, for indeed he who splits from the Jama'ah so much as a hand span and then dies, then it is a death of jahiliyyah"
(Bukhari and Muslim)

Narrated by Ibn Umar (رضي الله عنه) that,

Allah's Messenger (صلى الله عليه و سلم) said,

"Whoever retracts his hand from obedience will meet Allah on the Day of Judgment without an argument [in his favor], and whoever dies without a bay'ah, dies a death of jahiliyyah"
(Saheeh Muslim)

Rather, due to the importance of the Jama'ah of the Muslims, the Prophet (صلى الله عليه و سلم) made lawful the blood of the one who breaks its rank.

Narrated by "Arfajah (رضي الله عنه) that,

Allah's Messenger (صلى الله عليه و سلم) said,

"There will be tribulations and tribulations. So, whoever comes to divide the matter of this Ummah while it is united, then strike him – whoever he may be – with the sword"
(Saheeh Muslim)

Another narration states,

"Whoever comes to you wanting to break your strength or divide your unity while your matter is altogether under a single man, then kill him [i.e. the agitator]."

Narrated by Abu Sa'id al-Khudri (رضي الله عنه) that,

Allah's Messenger (صلى الله عليه و سلم) said,

"If bay'ah is given to two khalifahs, then kill the second of them"
(Saheeh Muslim)

Narrated by Ibn Mas'ud (رضي الله عنه) that,

Allah's Messenger (صلى الله عليه و سلم) said,

"The blood of a Muslim individual bearing witness that there is no god but Allah and that I am the messenger of Allah is not permissible except in one of three cases: The adulterer, a life for a life, and one who abandons the religion, breaking off from the Jama'ah"
(Bukhari and Muslim)

And from the blessings of Allah upon the muwahhidin is that He renewed for them this jama'ah – with no power or strength on their part – after it had been absent for centuries.

Prior to that, this neglected obligation was a duty upon every Muslim and each of them will be held accountable for not striving to renew it then.

Thus, it is upon every muwahhid to thank his Lord through his words and deeds, by mentioning this blessing in both public and private gatherings.

Allah (سبحانه وتعالى) said,

"And as for the blessing of your Lord, then mention [it]"
(Surah Ad-Duha 93:11)

And by safeguarding this blessing, defending it, fighting in order to preserve it, and adhering to its pillars – hijrah, listening, obeying, jama'ah, and jihad – and the entailments for these pillars – iwa, nusrah, bay'ah, i'dad, and ribat – so that Allah may increase them of His bounty.

Allah (سبحانه وتعالى) said,

"And [remember] when your Lord proclaimed, ‹If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe'"
(Surah Ibrahim 14:7)

O Allah, make the conquest of Constantinople and Rome be at our hands and make us from among your patient and grateful slaves.